1:Gabb N-5 (1873-1874) 1876
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273 ear and ejected them from her mouth into the calabash. The rapidity of the process was marvelous. She seemed to shave all the grains from an entire ear almost without stopping. There did not to seem be much chewing done, but of course the object was to obtain the saliva secreted during the operation. As fast as her calabash was full she emptied it into the jar of chicha, and proceeded to refill it. I lay in my hammock fully half an hour watching her until she had finished. The next day that chicha was drank and pronounced excellent. I never tried this kind. Such is the force of prejudice. I learned early to prefer doing my own eating.

262 Beans are also used to some extent, but the quantity planted is generally small, and the people soon have to return to their regular plantains and chicha. I do not think I ever saw half a bushel of beans together in one house. They are large, dark, and generally mottled. They never become very hard, and are of a very good flavor. Small quantities of sugar [249] cane, of a very excellent quality, are raised, but it is only for the purpose [263] of chewing. They never attempt to make sugar or syrup, although some of the foreigners in their country as well as the negroes on the coast make the latter, and the Indians are perfectly familiar with the process. Of the foreigners in the country, perhaps a dozen in all, sambos or mulattoes, with the exception of Mr. Lyon, all raise rice as one of their most important food-staples. The Indians are fond of it, frequently buy it, but never [439] attempt to cultivate it. Of the less important items, they have the fruit of a species of palm called *du-ko'* (*pejibalie* of the Spaniards). This is a small pear-shaped fruit, growing in great clusters; it has a thin skin on the outside, and a small round seed in the centre. It may be compared to a diminutive cocoanut, the edible portion corresponding with the fibrous husk of that nut. The seed corresponding with the cocoanut proper, is solid and very hard, but has a pleasant flavor. The fruit is [245] very easily raised, requires no care beyond the first planting, and a little weeding for the first year or two, and yet, except at Sarwe, it is very 824 scarce. It is from the wood of this tree that the bows, the arrow tips, the planting and fighting-sticks, &c., are made. Another species of palm furnishes a food, agreeable to the taste, an excellent salad when properly dressed, a perfect substitute for cabbage when cooked, but withal, as my party discovered on one hard journey we made, not very nutritious. It is the bud of tender, half-formed leaves at the top, and can only be obtained by cutting down the tree. It is similar to the deservedly famous palm cabbage of the West Indies, and differs principally in being only about half as large. We found, after living on it almost alone, for nearly a week, that it was good principally for deceiving one's self into starving on a full stomach. *Kilitt*, or "greens" is a favorite dish, probably not much more nutritious than the last. It is made from various tender leaves, put into a pot with little or no water, and gradually steamed into a paste with their own juice. This is eaten [263] with salt when they have it; otherwise without.

243 the crop is gathered only by the women and
[462] children, but rice is gathered also by the men. For this purpose, an implement made of cow horn and metal with a fiber string is used. The
413 horn portion serves as a handle, fitting into the
243 palm of the hand while the metal part is sharpened as a knife, and protrudes between the index and the third finger. The string goes over the thumb to help steady the whole.
[177] This implement (see fig. 3, *c*) may have been borrowed from the Chiriquíans (i.e., the people from Chiriquí, Panamá, who formerly had homesteaded much of this area), and who use a similar tool, or it may be a local *Boruca* inspiration. The cutters are frequently decorated with lineal designs and initials (see fig. 3, *c*). The cutting of the rice is done with the right hand, the left being used to hold the plant. As with all other products, however,
[462] only the women and children bring the rice in from the fields, piling it in large baskets called *habas* in Spanish (see p. 15).

●249 **Sugar, its Manufacture.** Sugar is extracted
417 from sugar cane in a very primitive fashion (see fig. 3, *d*). A tree with a knot is picked, and the knot hollowed out. About a foot or so distant, a forked portion of tree is placed erect, and one end of a hewn thick plank, slightly indented in the center, is rested in the fork with the other end against the live tree. A long pole is inserted in the knot hole, and a banana leaf is placed between the plank and the fork. Cane is put between the pole and the plank. One person holds and pushes one end of the cane and another pulls and receives it, while a third pumps the pole up and down. The cane is twisted to extract more juice as it is pulled through the presser. The juice runs down the plank, the leaf serving as a canal to guide the liquid into a vessel placed on the ground. When the pressing is over, the juice is boiled until an unrefined sugar remains.

231 **Domestic Animals.** As a rule, a family possesses a few chickens, some pigs, and an ox. The only one of these creatures which are given any semblance of shelter are the chickens, which, at night, are put in small houses (see figs. 4, *a*, *b*, *c*—see p. 23). In some households, there are dogs, which are used for hunting, and occasionally cats and birds. The birds are generally kept as pets, although at times they are raised for food.

3:Stone E-5 (1945) 1949

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Boruca

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361

[249
417]

[413
284]

a, b, Distant views of Boruca village. c, Rice-cutter (actual size). d, Extraction of sugar cane juice.

[p. 53]

[P.11(B)]

Bribri
Cabecar

621
361 Dávila must be remembered (*see* Regional Terminology) as well as the custom that each clan had to settle in a particular location (*see* Social Organization). In truth, one of the greatest points of contention between the
[648] aborigine and the Spaniard was the necessity of the conqueror to force the Indian to live in towns in order to carry out the task of conversion, to collect tribute, and to have an easy and constant source of labor. This concentration in a community was entirely foreign to the culture of the Talamancan peoples, and historical documents contain many allusions to the resistance of the Indians to such a move. There are countless sites with names, but even in the case of places such as Amubre, Chirripó, and Ujarrás where there is a church, or Cabagra, Salitre, and Ujarrás where there is a school, there is little semblance of what the word "village" brings to mind. Dwellings are scattered, sometimes two to five kilometers apart, and only on the Pacific side is there anything akin to a community center, in this instance the school.

SUBSISTENCE ACTIVITIES

241
[412]
[824] The only implement used in upper Talamanca and Chirripó is a flat, pointed digging stick made from the outer bark of the *pejibaye* palm (*Guilielma gasipaes* Bailey). This is stuck into the ground at a sixty degree angle and is then raised vertically. The seeds are thrown into this hole from a gourd tied around the
[415] waist (fig. 2, *c*), and the stick is removed permitting the earth to settle back. It is then tapped lightly in place with the stick. The
[411] belief persists that this tool was once a battle weapon.[60] The only other cultivation deemed necessary is one weeding with a machete. In the Talamanca Plain and on the Pacific slope,
[412] both the all-wood *macana* and one with a metal blade are seen; while on the Pacific side, an angle stick is used to clear the fields. It
249 is interesting to note that when tobacco is to be planted here there is no preliminary burning. This crop is sown in rows indicated by ...nes and pieces of banana stalk are put over the new growth to keep off too much sun.

[60] Skinner, 1920, pp. 70-71.

2/2 [See category 116, END Plate 1- Analyst]